

succeeded in life. He was truthful from youth ; so in manhood and all through this life he was known to be truthful.

How can there be afforded a more obtainable, a more gratifying, a more noble object of emulation to the youthful heart ?

Truth is beautiful, for it exists in all nature. Everything that exists in part or in whole has a divine truth embodied in it. Truth is beautiful.

THE DIFFERENCE.

E. H. SMITH.

In EVANGELIST No. 33, Vol. 19, appears the above topic, under which our beloved Bro. Replogle lays bare some of the differences between the G. B. and the Brethren. I, for one, maintain that it is an up-to-date topic. For time and again we are called upon to explain the differences existing between the two organizations and especially to make obvious those peculiarities prevalent in that age of the church when she drifted from the Rock of Ages into what I call the Dark Ages of Dunkardism. That which brought forth such saying as follows :

Inasmuch as the German Baptist Church has departed from the old land-marks of our fathers, and through the ambition and prejudice of church elders we have been deprived of our gospel liberty, (not liberty to wear fashionable clothes,) and as there is no hope of furthering the cause of our Master under the present system of church government in the G. B. church ; therefore we reaffirm the platform of our fathers and adopt the gospel alone as an all sufficient law for the government of the church and to it alone we subscribe as our creed and we are known as the "Brethren." See Jno. 3 : 14 ; Col. 1 : 2 ; Matt. 28 : 10 ; Matt. 23 : 8 ; Luke 8 : 21 ; Heb. 2 : 11 ; Acts 9 : 30.

Thus you see at a glance that the Bible difference in name is that we are the Brethren and they are the German Baptists, by an act of Annual Meeting 1896. This was the beginning of the Dark Ages of the church and in 1882 God's word was pushed off the throne and A. M. sat down upon it claiming the key to lock the press and free speech, Sabbath schools and colleges, with a *comb* for a shield and *scissors* for a sword, shouting, 1 "Anathema 2, Maran-etha," meaning, 1, accursed, condemned, devoted to destruction ; 2, The Lord cometh.

Bro. R. Z. only mentioned a few obvious differences. I invite your attention to the fact that the Brethren have been doing all along just what our G. B. Brethren are praying for the great A. M. to allow them. Come, oh ye people and hear what Middle District of Pa. says, April, 1896.

"This District Meeting petitions A. M. to grant the churches the privilege of omitting the salutation between the supper and the communion. See Matt. 22 : 26 ; Mark 14 : 22 ; also to allow the sisters to break bread and pass the cup, the same as the Brethren, and there be a committee to take charge of this petition and formulate a plan for holding our love-feast, as nearly as possible in harmony with the gospel." I would say to them "come over and we will do thee good."

Some of you will hold up your hands in holy horror and say, "no use in exposing the defects of others." Well, let me say to you, you have the devil on your side. Only a short time ago Bro. I. D. Bowman and the writer were called upon to show up the "differences." We were met by two representatives of the A. M. doctrine. Two precious souls hung in the balance, dangling between human tradition and the gospel. The two referred to informed me that they wanted the "difference" explained and the church that was proven to be nearest the gospel was the one they would unite with. During the discussion, (which however, didn't last long,) the one A. M. advocate said (when interrogated by Bro. Bowman as to "hearing the church") that it was right to do wrong so long as A. M. made the doing obligatory. This is another "difference." The Brethren believe that God and one is a majority, and that the principle of the G. B. creed is false and dangerous is a fact. Now as to the result of the above mentioned meeting I would say I baptized the inquiring souls the same day and they went on their way rejoicing, but the other fellows didn't. I praise God for the clean white page of our creed—the gospel. There is no use in compromising with false teaching, for the difference to my mind existing between the Brethren and the G. B's is radical in principle, almost as wide a chasm as between the *Roman Catholic* doctrine and the *Protestant*.

The first known creed was written by a Bishop of Cæsarea A. D. 270, and you all know of the terrible gulf into

which it led the church of the past. I accept no rule on conscience but Jesus, for he said, "heaven and earth shall pass away but my word shall never pass away."

Hold fast to that which is good. "Confucius" taught some good things, viz., 1, Morals, 2, Rhetoric, 3, Politics, 4, Perfection of style in written composition. This did the celebrated sage of China, but he too chained to earth the thoughts that wander through eternity.

Zoroaster, or the founder of the Parsee religion, taught many good things, so did Mohammed, so do the Roman Catholics, so do the German Baptists, but the gospel does not teach three (3) degrees in the ministry, nor re-baptism, when done according to the divine commission. Hence the "difference. The Brethren teach just what Jesus taught as a rule, (excepting of course) the "exception." Other differences could be mentioned and all should be made plain, for in some communities the people are made believe that the only essential difference is the clothes, while it is a test of a man's religion to them in places, with the Brethren it is not true.

Brethren I make converts to the gospel by making plain the difference. Luther burnt the "Pope's Bull." Exposed the sin of licensing wrong to oblige the church. I have conversed with some of the intellectual element of tradition who excused their relationship upon the ground that they stayed by the church in order to reform it. How like marrying a man to reform him ; it generally works the other way.

Another "difference." In order to get a vote in our State and National Conference the delegate must bring credentials proving his authority or rights from an intellectual standpoint, while our G. B. brother must, in order to vote in District or Annual Meeting, comb his hair one of the three ways, and dress according to the order. Thus making many things a test of the individual's religion and not a test of his faith, thereby compelling her own members in many instances to sin, for "that which is not of faith is sin," and even some are ashamed of the A. M. costume, but I am not ashamed of the gospel of Jesus Christ for it is the power of God unto every one that believeth.

The more you need them, the scarcer become your friends.—*Neel*.